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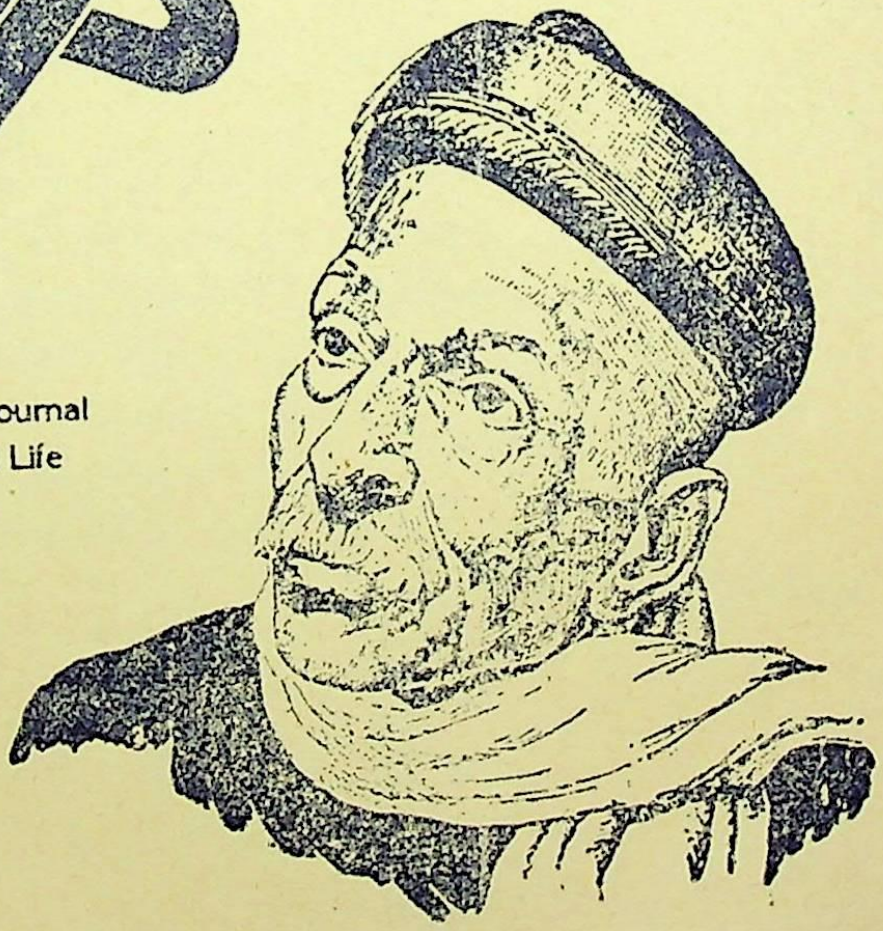
PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः



A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM

PATHWAY TO GOD
(A Quarterly Journal of Spiritual Life)
"One God, One World, One Humanity"

Vol. XXIV January 1990 No. 2

PRAYER

एको देव: सर्वभूतेषु गूढः
सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः
साक्षी चेता केवलो निर्गुणश्च ॥

—श्वेताश्वतर उपनिषद्

God is one .
He is concealed in all beings.
He pervades all.
He is the inner salf of all beings.
He is the overseer of our actions.
He is the substratum for all beings.
He is the witness.
He is the Knower.
He is absolute.
He is beyond all qualities.

—Svetāśvatara Upaniṣad

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Editor : Prof. **B. R. Modak** *(M.A., Ph.D)*

Vol. XXIV January 1990 No. 2

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Quarterly Report

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Editorisl

Happy New year 1990 to All

The knoweldge of Atman is the basis of Indian philosophy. In the Veda the Atman is described as the boneless one that supports the body containing bones, The Brihadaranyaka Upanishad declares that Atman should be realised. For this, listening to the scriptures, pondering over them and meditation are necessary.

The nature of Atman Is stated to be **sat, cit** and **ananda**. It is called **sat** because it alone always exists. Other things some tims exist and some time do not exist. It is called **cit** because it provides **caitanya** to all the senses and the mind. Therefore all the senses and mind are able to funcfion. Atman is of the nature of **ananda.** Hence when the mind is concentrated in the Atman, it experiences the incomparable bliss.

Atman stands as a witness to all the conditions of the body and mind, such as waking, dreaming and deep sleep. When a man is awake his body and mind work. When he is in the state of dream, his body is at rest, but his mind functions. In the state of deep sleep the body as well as mind are at rest. When a man wakes up he says, " I had a good sleep I did know any thing." He knows that he did not know. This is due to the fact that Atman always stands as a witness

Atman can never be the subject of knowledge, because he is always the object of knowledge. In that case how does the realisation of Atman become possible ? Atman divides himseif, as it were, into two parts and himself becomes both the subject and object.

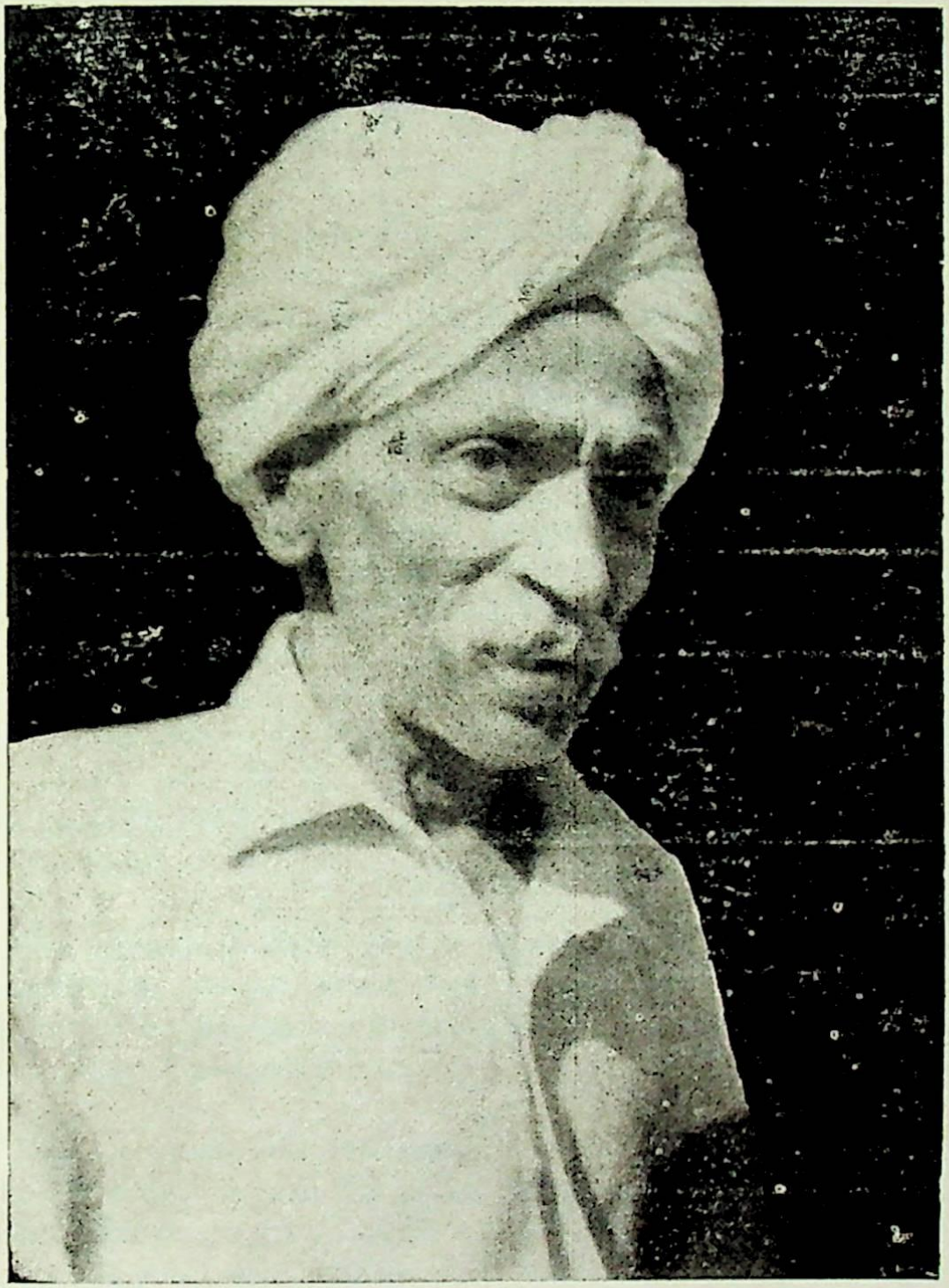
In the Bhagavadgita it is pointed out that weapons can not cut Atman, fire can not burn Atman, water can not make him wet, wind can not dry him Further the Bhagavadgita states that just as a man throws away the tattered clothes, and wears new clothes, the Atman discards the worn out body and takes up a new body.

This brings us to the theory of transmigration, which is a special feature found in Hindu thought. Jain and Buddhist scriptures contain a large number of stories relating to this. Birth in a good family or a bad family depends upon the good work or bad work done by a man in his previous birth. Similarly the length of his life, and enjoyment as well as suffering depend upon the good or bad work done by him.

This brings us to the doctrine of Karma. Every Karma has its result, and therefore it leads to bondage. The Bhagavadgita states that bondage is due to I–ness and my-ness. So if a man performs Karma without pride and selfishness, it does not become binding. This is Karma-yoga,

Let us proceed on the path of Karma-yoga. Let us attain the Knowledge of Atman. Let us make our life and the life of others happy.

Shri Gurudeo Dr. R. D. Ranade



Born :
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957

THE IDEAL MAN OF THE GITA

Dr. P. Nagaraj Rao

The devotee seeks not only his ultimate liberation from the cycle of births, but also secular benefaction from the Lord. To the extent the devotees seek relief from suffering, the wherewithal to make one's living, seeking knowledge and the Lord's grace, they are all on the right path. They know that the Lord is their only refuge and none else. They have no other benefactor. This is described as **Ananyagatitva.** Those who seek secular benefits from God are prone to regard the benefits they receive as of greater value than the Lord. Once they have the benefits, they forget the Lord, the benefactor. Hence he who seeks the Lord alone and nothing else is declared as the chief among the Bhaktas and the dearest of the Lord. The Lord confers all that the devotee needs and takes upon Himself the concern of the devotee and secures them to him.

The devotee's chief plank is faith in the Lord and in the scriptures which reveal him. Those who do not have faith in the scriptures are foolish, deluded and evil-minded. These never approach the Lord.

The devotee has to worship the Lord with perfect faith. One has to earn His grace and without it a thousand human efforts are of no avail, Once His grace dawns, He reveals Himself; then the devotee worships Him for a long time with dispassion for the worldly objects, coupled with the intense devotion to the Lord. Then alone he attains liberation.

The Gītā regards the attainment of peace and bliss as the result of the Lord's prasāda. The peace is regarded as the indispensable requisite, without which there is no happiness. The Gītā puts it in an unanswerable interrogation compelling in humb e assent to this truth.

(अशान्तस्य कुत: सुखम् II. 66)

The ideal man of the Gītā is described as the Guṇātīta, In the XIV chapter we get a description of the ideal man in five verses. He is unaffected by superior knowledge, hectic activity or even delusion. He has no longings or dislikes. He sits firm, not swept over by unwholesome emotions. He never wavers. He knows well that all his activities are propelled by the three characteristics Sattva, Rajas and Tamas, which constitute the universe. He dwells in the spirit and is serene in pleasure and pain. He has no attachment to objects of varying values and is not lured by useless tinsel. He is the very picture of invulnerability. He is not a plaything of nature. (XIV. 22-27)

The concept of guṇas as constituting Prakṛti plays an important role in the Gītā conception of human personality. There is nothing in the world or among the Devas that transcends the composition of guṇas.

There is none on earth nor among the gods in heaven that is free from the three dispositions that constitute nature All the three are present in all beings with the differerence that one of the three being ascendent and the others recessive. The Gītā pleads that one should try one's best to keep the Sattva in the ascendent and must try to diminish the other two, though they cannot be totally abolished. The triadic classification is a favourite theme of the Gītā. After describing the nature of the three guṇas in the XIV chapter, the classification is applied to several factors of human life in the XVII and XVIII

chapters **Faith** is of three types. So are food, sacrifices, penance, gifts, knowledge, action, agent, intelligence, courage and joy. The norm set up for the development of spiritual life in the cultivation of the Sattva is devotion. It does not grow like grass. It unfolds itself only by a life of strenuous discipline and devotion. It cannot be achieved in one life. The achievements of one life are carried over into the next. The ground once covered is not lost. Every attempt has its reward. A little of it bears mighty fruit.

The guṇas and the triadic classification exhibit unique psychological insight into the conception of human personality attempted in the west such as the two types **The Introvert** and **The Extrovert** by Jung and the four types delineated by Hippocretus based on the humour in the body are **phlegmatic, melancholic, mercurian** and **saturnine.** Aristotle classified men into two types, Platonic and Aristotelian— one the idealistic and the other practical. William James, the American philosopher, classified men in the light of their powers of resolution into two types ... the tough- minded and the tender-minded. Dr William Sheldon has undertaken a scientific classification of human beings into three types— **cerebrotonic, somatotonic** and **viscerotonic.** This classification has close affinity and striking similarity to the Sānkhya doctrine of guṇas adopted in the Gītā, sattva, rajas and tamas.

The entire system of animate and inanimate nature is woven out of the three stands of sattva, rajas and tamas, which constitute prakṛti. The all-pervading character of the guṇas in the diverse measure is present in all the products.

Sattva is responsible for lightness and illumination of things. Rajas is the source of all activity and motion. Tamas connotes the power of nature that is responsible for

anything that resists, restrains or obstructs. It is the cause for mass, weight and inertia. The Universe is a bewildering blend of the guṇas, wherein no one guṇa stands in isolation with the rest. It is the interweaving in different designs of these guṇas that produces the complex fabric called human personality. The norm for the personality development is the nature of the guṇas and the degree of their respective proportion. Individuals exhibit the traits with one of the 3 guṇas as dominant and the others in the recessive. What makes any particular person belong to a type is not the exclusive presence of one over the others.

The Gītā classification holds that no individual belongs exclusively to one type. All are of mixed type. They vary in the mixing of the guṇas.

In the sāttvika person goodness excels other elements and he is super-normal. The rājasa persons are action-centred, desire-propelled, lovers of success, easily over-powered by joy and grief. They crave for vigorous action and power is the dominant motive in their lives. They exhibit fiery invincibility. They have executive drive and intense perseverance in the face of difficulties and adroitness in the emotion of the task. They exhibit liberality, valour and courage in their lives. They have power, lust and foment strife.

The Tāmasa type are lethargic and exhibit only a spurt of activity full of pride. Theirs is a life of waste and misadventure.

The author of the Gītā counsels us to keep the sattva element predominant by effort, devotion and dispassion. The Karmayogin does not renounce actions, but dedicates them all to the service of Lord. He lives not by eradicating his sensibilities, rendering them anaemic and flat, but by

deepening, training, canalizing and sublimating all of them with devotion that secures integration and balance. He avoids lopsided development and uninhibited expression of his impulses. Integration is yoga, integration with Nature, subduing her with his knowledge of Science and Technology, integration with fellowmen by the cultivation of poise, transcending **dvandvas** and integration with one's own rebellious intransigent emotions and impulses by discipline, discernment and devotion.

The Karmayogin of the Gītā has in himself the characteristic of the **sthitaprajna** (man of steady wisdom), yogārūḍha, disciplined self and the warm devotion transcending the tumultuous interplay of the guṇas (guṇātīta). He lives a God-centred life, slaying his ego, ever vigilant about its myriad manifestations in perfect devotion to the Lord.

The ideal man of the Gītā is rooted in his **svadharma** which is essentially his nature. The triadic classification is interpreted by Śrī Madhva as describing the svarūpa of the soul. Śraddhā is svarūpa and not mere faith. The nature of a man is his faith. What his svarūpa is that var ly he is.

In the Gītā omniscience of the Lord is adumbrated in every chapter. But the scripture reconciles divine omnipotence and man's freedom of will.The one does not mitigate against the other but is derived from it. "Man lives in so far as he lives in sub-servience to his supreme Lord. He loses himself virtually in to nothingness, when he defies this life-giving principle namely dependence and subordination to the Lord." What makes for hell is the assertion of our antinomy, "I am my own". Śrī Madhva declares, "He who knows that all beings are dependent for ever on the Lord, and are under his control, is liberated".

The Gītā does not underscore the power of human effort nor encourage do-nothing. It holds that human effort is necessary but not enough. "Fortune comes to a person who is energetic as a lion, but cowards think that it is a gift of fate.Let us overcome this fate by our power All efforts do not succeed.The truth of the matter is that success in life depends on both our present personal endeavour and past deeds, which now appear as fate or destiny Just as a chariot cannot move on one wheel, so fate without personal effort cannot lead to success". That is the verdict of Yājñavalkya (V. 349—51). The Gītā affirms this in the sixth chapter (verses 5 & 6.). But in addition the Gītā helps us with the doctrine of devotion to the Lord. Sincere devotion makes the Lord help us. There is the Lord on whom we can lean in the full knowledge that we cannot solve all our problems by ourselves. There is no need for such an effort, as there is the Lord. Pascal writes— "Fortunately there is no need to try by ourselves to conquer evil, since there is one, who will lead us and who gives us the strength to do good and wisdom to go right." The Lord in the Gītā gives us such an assurance and has entered into an irrevocable covenant with us for our protection. Our puny reason and wavering uncertainty are not enough. Pascal again writes, "By yourself it is of no use trying to do good; you are too small, by yourself it is no use trying to be wise, for our folly is too crass." The Hindu's daily prayer is "O Lord protect me. I am a sinner, full of sins. I know of no refuge except Thee".

The Gītā gives a definite lead about the conception of morality and its binding nature on men. Morality is a norm set by the human being to secure him happiness and solidarity for the fellowmen that live with him. It has two aspects, a content and a form. In order to be moral, I must know what is the content of my duty and also know how I should will it with action. Socrates identified

morality with the **Knowledge**. Platonic scholars have given tne object of that knowledge."Knowlege of the good is virtue" is A E. Taylor's explanation. But mere knowledge of the good is not enough. Morality is not a mere intellectual state. It is in the experience of many of us that though we know the truth, we have pursued evil. We must have the strength to will it. "Man knows what is Dharma and does not practise it, and he knows what is dharma and is not able to desist from it." The Gītā expresses this sentiment in the agonising words, Arjuna puts it, "O Lord what impels man to commit sin, inspite of himself and driven as it were by force." The Lords reply is "unregenerate desires."

The Gītā points out that the content of morality is laid down in the scriptures and the exemplary lives of the saints. The Gītā does not go the way of Kant, the German philosopher. It says duty is not for duty-sake. The motive of our duty is devotion to the Lord and good of humanity. We cannot say, "I do not know what is duty, It differs from men to men" The Gītā takes note of the relationship. It combines in a wonderful blend the relative and the absolute nature of morality in its inestimable doctrine of **Svadharma**. The svadharma of each is individual, is relative to his nature. It defers from man to man. But at the same time one's **Svadharma** is absolute for him. He cannot escape from it under the pretext that the nature of dharma is complex and difficult. The Gītā affirms unambiguously cutting accross all needless sophistication that one's dharma or duty is his **Svadharma**. It wants man to be himself in the right sense of the term Its doctrine of **Svadharma** is concrete and is understandable by all. It is not exactly in its demand and clicks well with human psychology. This doctrine of **Svadharma** asks men to live sanaly and achieve the good they can without affecting the interests of others with devotion to God and duty to

humanity. The doctrine is not asking men to return to mountain tops and monasteries and fly from life. It wants each of us to stick to the spot of duty and work out our destiny. It forbids our fanciful undertaking of other goals of life for which we are not equipped in the least. It strengthens the sense of discipline and goal and directs activity of life. It is the lack of purpose and goal, that makes life boring and static. Its purposelessness breeds frustration and boredom. Svadharma gives meaning and sense of direction to life.

The Ethics of the Gītā is activistic to the core. The negative element is focussed on the necessary removal of the egoistic attachment which is the root of all social evil and its removal assures that nothing remains that could act as the basis for Any sin or wrong-doing. The chief defects that Lord Śrī Kṛṣṇa wants Arjuna to get rid of are the errors of identifying one's essential personality with body and identification of one's self with inert matter and consequently remain doing nothing. The Lord wants Arjuna to become a joyous, conscious and willing instrument of the Lord.

SAINT PURANDARA DASA

Prof. S. K. Gajendragadkar

Saint Purandara Dasa is one of the greatest Vaishnavaite saints of Karnatak. He is a prominent torch-bearer of the Bhakti School of thought in Karnatak. He occupies the same position among the Kannada saints that Shree Tukaram does among the Maharashtra saints. He is for Karnatak what Narsi Mahata was for Gujarat, or Tyagaraj for Andhra. The data for the reconstruction of a reliable biography of this saint are very scanty. The only facts, that we know about him, are that he was a Deshastha Brahmin, born in a very rich family at Pandharpur. He was born in 1480 A. D. and died in 1564, A. D., living a long and healthy life, of 84 years, of spiritual activities. His fore-fathers were jewellers and gold merchants, and Krishna Naik (the original name of Purandar Dasa),was notoriously miserly, He refused to offer any thing in charity to a poor Brahmin priest. But later on he came to know that this priest was only God Shri Krishna in disguise. He felt keenly disappointed, and the pangs of repentance brought about a complete conversion in Krishna Naik. He gave away in charity everything, and accepted the life of voluntary poverty. He suffered all kinds of miseries, which only strengthened his faith in God.

Purandar Dasa was a disciple of Vyasaraya. Shreepadraya of Bangalore was the founder of the cult of Vithala in Karnatak, while Purandar Dasa was a real prophet of it. He is rightly described by the later followers of the cult as the grandfather of the Dasa Cult. "Of all Dasas, Purandar Dasa alone deserves to be called Dasa."

I want to discuss the following points in the teachings of Purandar Dasa :

1. Moral preparation of Spiritual life
2. Initiation by Guru.
3. Significance of God's Name;
4. Preliminary spiritual experience;
5 Impatience for fuller realisation and
6. Finally, the attainment of the highest spiritual experiences.

Now first about the moral preparation : Purandara bewails that man gets himself enmeshed in the sensuous pleasures, which involve him in the cycle of births and deaths. Man should realise the evanescent and illusory nature of the body and of the worldly existence. He should take to the life of devotion to God, and make the best use of the human body. Man sweats and sacrifices for his wife and children; but none of them can save him from the clutches of Death. The servants of Death are notoriously merciless. Death can be conquered only by devotion. The human body is very valuable as an instrument for the realisation of the Highest. Anxiety rules supremely over the world, and men, in all walks of life and at all stages are overcome by anxiety, which vanishes only when the mind gets itself merged in God. Repentance for the sins committed is the essential condition for any moral or spiritual progress; so Purandara Dasa prays to God "Enough of the sins committed so far."

Positively, a devotee should feel as spontaneously drawn towards the Lotus-feet of God, as a bee is drawn towards honey. He should feel excessively delighted in meditating on God's name. He should remain contented with what God has bestowed upon him, and should never beg anything of the wicked or the evil-minded. He should feel happy in the happiness of others. He should follow the rules of duty and devotion, and offer to God all his wealth and prosperity that He has granted him. He should lead a life of complete detachment, like a flock of birds, that rests in a

cou·tyard only for a moment, and then flies away, or like the pilgrims in a caravansarai, who leave it when it is time for them to go.

The next step in the spiritual life is initiation by a really qualified spiritual Master. This marks the real beginning of mystical life. The greatness of Guru is indescribable. His grace alone can confer on a disciple spiritual experience. All sufferings in life are due to one's forgetting his Guru. For, one, who remembers his Guru, and whole heartedly serves his feet, is sure to be relieved of all his sins and sufferings. Blessed is the man who is initiated by the Master in spiritual life. This helps him to remember the Name of God and retain it in his heart.

Purandara Dasa heartily sings the praises of God's name and like all other saints, attaches greatest importance to it. It is the pathway to God. ' Make haste and remember God's name with devotion and attain with ease the final absolution". "God's name relieves one from all pain. Those who repeat the name of God get all happiness in this world, and a high rank in Heaven. God's name remembered even once, and even through mistake, destroys like adamant all distresses and calamities. All the Vedas and Sciences seem to remain hidden in the name of God. One may be an obandoned sinner, an incorrigible fool, or born in the lowest family, but if he remembers God's name every day, with devotion and without fail, he is sure to be saved. God's name is greater than God himself. Purandara Dasa says that if God gets angry with him, he would not mind it, provided he retains the support of His name. There's nothing in this world which is equal to God's name in its significance and greatness. But it must be meditated upon with sincerity and love. For God cannot tolerate any hypocricy. Fear of disease and death cannot effect a real devotee of God. White ants cannot eat up the burning charcoals, and darkness cannot overpower the sun.

Purandara Dasa describes in a fine continuous metaphor how the seed of God's name was sown in this world and how it germinated, sprouted, and bore flowers and fruits and ultimately its juice was tasted by various prominent saints of old.

When a devotee meditates on God's name whole heartedly, he is generally blessed with some spiritual experience. We may mention here only a few of the spiritual experiences of Purandara Dasa. He sees the priceless pearls, a diamond in the dark chamber of his mind, and in the form of God in his heart. The divine light blazes up both inside and outside his heart. He hears the mystical sound within himself. But the course of spiritual life never runs smooth. The progress is suddenly arrested and inspite of all his efforts, the devotee fails to get the full vision of God. This state of mind is very painful and is generally described as the "dark night of the soul". Purandara Dasa had his own share in this kind of experience. "Why are you not kind to me, O, God", he exclaims. "Such a behaviour on your part would render your devotees dumb. Why are you so cruel to me? I begged of all for help, my tongue has become hardened on account of the praises of men, and I have been wandering from place to place for succour. I have become an insolvent, a renegade and a butt of ridicule for all. Why have you dragged me to this distant place". He asks God again, "Why did you create me at all, when You could not feed me? There is no strength in my senses and no courage in my heart". He requests God not to leave him stranded. He is as if on the horns of a dilemma. In his front he sees a big serpent and at his back there is a terrible tiger. The very pillar which he catches for support, crumbles down with the building. He is as it were in a broken boat in the midst of the flooded river. His only succour is God Vithala. Purandara Dasa prays to God for the sublimation of all the functions of his

Senses. Let them all be concentrated on God, and let Him come to stay in the heart for ever. He is determined to pursue God in all His ten incarnations, and under all adverse circumstances.

This resolution led him on to further and higher spiritual realisation. New visions were granted to him. He saw the Divine Child brilliant like hundred crore suns put together, and the very essence of bliss. He saw the swan in his heart. The real devotion, by which one can visualise his Guru as joy and grace incarnate, is not easy of attainment. Purandara Dasa declares that God, the lord of his heart, has come to stay in his heart permanently. Like Tukaram he tells us that if a mystic sings the praise of God in a sleeping pose, God hears him standing. In another song Purandara Dasa describes very graphically his vision of the Absolute : In the meeting of the Absolute there stands silently something quite indescribable. It is formless. It eats nothing and does nothing.

Finally Purandara Dasa gives a vivid description of his divine madness. "The maddening love for Achyuta has invaded my consciousness. I am shouting forth the names of God and tearing to pieces the clothes of illusion. I weer the flowers offered to God Keshava and dance and caper in joy. I scratch out the wall of faults and follies and being awefully emaciated, I fall unconscious at the lotus feet of God Krishna I break to pieces the earthen pot of worldly existence; I closely pursue the straightforward people; while I pelt with stones the wicked ones, I am indifferent to my friends and relatives. I remember only my Father, God Vithala. and dance with joy".

Glory to the Greatest Saint of Karnatak.

●

The Message of Saints

I have come to illumine the ways and to distinguish the true from the false. God makes me speak, being always in my company. By the power of the Lord, I have no fear in my heart.....To advance religion and to destroy atheism is my business now..... I take pointed answers in my hands and send them like arrows. I have no consideration ..... of great and small. I have girdled up my loins, and have found out a way for you, across the ocean of life. Come here, come here, great and small, women and men. Take no thought and have no anxiety. I shall carry all of you to the other shore. I come as the sole bearer of the stamp of God, to carry you over in God's name.....I enjoy this sweet ambrosia and distribute it among men Do not wander among the woods. Come here and partake of my offer. Your desires shall be fulfilled if your intellect is fastened on His feet. I come as a messenger from God. Easy will be the Pathway by which you may go to God .. ....We are the residents of heaven. We have come down to earth, like the Saints of old, to pursue the path of Truth. We will cleanse the path of the Saints. People have ignorantly gone to woods and forests.....The true meaning of the Sacred Books has been hidden. Wordy knowledge has been the cause of ruin. Senses have stood in the way of Sadhana. We will ring the bell of Bhakti. It will send a threat into the heart of Death. Rejoice ! in the victorious name of God !

—Gurudev Ranade

BHAGAVATA-SARODDHARA— A UNIQUE BOOK

—Prof. V. L. Joshi

Krishna Dwaipayana popularly known as Maharshi Veda-vyāsa is a miracle in the history of literature and life. It is said literature is a mirror of life and that way, too, Vyāsa is a great writer of all times and of all claimes. Besides he was a great 'Darshanika' a 'Kranta-darshi' and a poet in the true sense of the word. He could visualise before his mind's eye things that could happen in the distant future and this could be seen in all his writings. Hence it is said and said appropriately— व्यासोच्छिष्टं जगत्सर्वम्

All the same he was a realist. Judging from the trends of his times, he realised that human beings in future near and distant would be short-statured, short-lived and short-tempered and in view of sheer struggle for life would get no time to read innumerable Vedas (अनन्ता वै वेदाः) and other perennial type of writings. So he sorted out these Vedas and made them into four- ऋक्यजुःसामअथर्व. No doubt, he wrote such a great national epic as 'Mahabharat', the serial of which is at present shown on the T. V. Besides, he wrote 'Brahma-sutra' and purāṇas. But with all these writings, he did hot get peace of mind. This uneasiness writ large on his face was read by the Narada, when he paid a visit to Maharshi Vyasa whom he advised to write Bhāgawata purāṇa. As soon as he completed it, it is said he got that peace of mind which he desired most It is a book which contains eighteen thousand verses. The book or rather this purāṇa is called 'Bhagawata', since it is भगवतः इदम्

i. e भागवत and it is mainly based on ' चतुःश्लोकी भागवत ' as narrated by Shrimannarayana to Chaturmukha Brahma.

Likewise saints of recent past could also anticipate that even this book 'Bhāgawata' would be felt formidable in years to come, and so Vishnuteertha (formerly Jaiteertha) a great soul of Siddapur (Siddhapur) near Sawanur (Karnataka) thought and thought rightly to give only the cream (सार) of 'Bhāgawata' to the people at large. So he selected only three hundred and sixty seven stranzas from it, wrote simple commentary in Sanskrit from Dwait point of view, and the result was 'Bhāgawata-Sāroddhāra'.

Before I actually proceed to give a broad idea of this book, it will not be I think, out of place, if I say one or two words about the Writer of this remarkable book. The only son of his parents, Vishnuteertha, (1756-1816), though a man of great learning, was born with a silver spoon in his mouth. But an unusual incident in his life turned the tide of events and changed the course of his life. One day in the after-noon, when he was enjoying a siesta along with his wife in his sheesha (glass) Mahal, he heard a song of Purandardas 'Mancha baradu madadi baralu .....' pointing out the utter futility of house and house-wife and at the same time advising to donate instantly whatever little one has— विसर वारिदवारि दवातुरे, from a street singer. Instantly he acted likewise and left his sweet heart and home for the forest in quest of God. In view of his constant roaming in the forest, he is also known as Aranyakacharya. He spent the remaining part of his life in 'Sudha-patha' (सुधा-पाठ). Nyaya-sudha is a greet commentary on 'Anu Vyakhyana' of the great Madhvacharya. It is written by Jayateertha (formerly Dhondopant Deshpande of Mangalvedhe) of Malkhed, better known as Teekacharya. Side by side, he wrote a number of books out of which 'Bhagavata--

Sāroddhāra' is considered to be the best and as such It will not be improper if I try in my own way, to give a brief idea about it.

At the outset it must be, however, said that it is not an original book. It is a selection, but a fine selection. It gives an essence of the whole Bhāgawata just in three hundred and sixty seven stanzas. The selection of the stanzas is made in such a way that there is no break in the continuous whole. In short, it is positively a mini-Bhāgawata. Besides, the author while giving explanation of the stanzas, quotes other partinent stanzas from Bhāgawata only. This shows how deeply he has studied and digested it. This book is divided into thirty chapters biginning with Bhāgawatagati prakaraṇa to gurudakshina prakaraṇa. Out of these 'Dharmopadesha' prakaraṇa is again the essence of this book as it enumerates and explains the thirty principles of Bhāgawata Dharma.

It is said religion begins where science ends. A scientist desires to see things with his nacked eye and unless it is experimentally proved, he is not prepared to take things as true or real or really true. But there are certain things in the Universe which cannot be seen by us with 'चर्म चक्षु' for which 'दिव्य चक्षु' is necessary. Arjuna was able to see 'Vishva-rupa' (विश्वरूप) only when he was kindly offered 'दिव्य चक्षु।' by Lord Krishna. Besides, religion does not give full meaning of 'Dharma' which desires to know mainly the ultimate reality. Again 'Dharma has got different shades of meaning as it is defined in a number of ways e. g. 'धारणात् धर्म इत्याहु।' 'महाजनो येन गतः स पंथाः, so on and so forth. So while explaining the word 'Dharma' some sort of assumption, some hypothesis is found to be necessary. If we try to question this

hypothesis, the whole edifice of it i. e. Dharma will collapse in no time. So Maharshi Vyasa a genius, has-stated both intuitively and ingeniously, sensing the difficu-lt nature of Dharma, as follows :

धर्मं तु साक्षाद् भगवत्प्रणीतम्
न वै विदुर्ऋषयो नापि देवाः ।
न सिद्धमुख्या असुरा मनुष्याः
कुतो नु विद्याधरचारणादयः ॥

Bhāgawata-Dharma is अनादि in the sense that it is very ancient. It is सनातन in the sense that it has stood the test of time. It leads us to salvation provided we meditate upon it and more so follow it : (सा विद्या या विमुक्तये). The main principles of this Dharma are thirty in number and are enumerated in the 7th and 8th Chapters of Bhāgawata. The same are given in the Dharmopadesha prakaraṇa and are elaborately explained by Vishnuteertha, of course, in the light of Madhva philosophy as he was an ardent follower of it. They are as follows :

1) सर्वत्र मनसोऽसंगः अथवा गुणेष्वसंगः Since Narayana i.e. Paramatma is all goodness and great, we should all the while think about Him (संततं चिन्तयेऽनन्तम्. . . .) only and should not at all think about other things. We should have compassion for poor and down-trodden, friend ship with the equals and respect for the saints— (दया मैत्री च प्रश्रयः)

2) साधुसंगः The company of the real devotees of God makes us more devotional. Hance the importance of Sat-sang (सत्संग)

3) शौचम् : Internal purity is also essential along with external purity, since mind that is fickle makes or mars our life (मन एव मनुष्याणां कारणं बन्धमोक्षयोः)

4) तपः : We should keep away our mind from evil thoughts and should concentrate it on good ones.

5) तितिक्षा : We should try to endure all the sorrows, all the calamities that we meet in our life. In short, what cannot be cured must be endured.

6) मौनम् : It does not mean we should stop talking. Only we should not talk about non-godly things.

7) स्वाध्यायः : It does not mean only learning the shastras, (अध्ययन). It means all the words mainly signify the Almighty

8) आर्जवम् : Uniformity in speech and action.

9) ब्रह्मचर्यम् : We mean usually celibacy. Here it implies that all the sense-organs should be harnessed to the work of realisation of God.

10) अहिंसा : It does not mean only non-violence. It means complete control over greed, anger, and sex as they are mainly the sources of sorrows and calamities leading to violence.

11) समत्वम् : We should take happiness and sorrow alike.

12) सर्वत्र आत्मेश्वरान्वेषा :We should know that God is every where. He is inside our body as Purusha (पुरुष) and outside it as Kala (काल). In short there is no place where there is no God.

18) कैवल्यम् : Usually it means salvation (मोक्ष). But in the opinion of Vishnuteertha it means man is lonely and helpless and God is all powerful.

14) अनिकेतनम् : Parmanent abode leads us to the sense of possessiveness. We would give it up if it comes in the way of self-realisation. (इदं न मम)

15) विविक्तदेशसेवित्वम् : Our body is an abode of God and hence we should behave that way (ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति)

16) चीरवसनम् : It is not torn cloth. It is the body weak or strong with the help of which we should reap the fruit of our actions (प्रारब्ध) and see that there would be no re birth (पुनर्जन्म न विद्यते)

17) संतोष येनकेनचित् । We should feel contented with whatever we have and should see that it does not come in the way of worship of God (देवतार्चनं).

18) परार्थेहा शिक्षणीया : People who follow an evil course of life should be advised to give it up and should be further persuaded to follow a righteous way of life,

19) सत्यम् : Truth is relative term. However, one should take into account the interest and welfare of Good people, (सत्यं प्रियहितं वाक्यम्)

20) अभयम् : We should help people to be free from fear.

21) शम-दम : We should control our mind and concentrate it on Govinda (भज गोविन्दं मूढमते)

22) श्रवणम् : We should always listen to, with awe and respect, about God and his greatness (देवकथासुधा)

23) कीर्तनम् : We should sing songs which give an idea about the good qualities of God (मद् भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद ।)

24) स्मरणम् : We should meditate upon God and his greatness. (श्रीपतेः पदयुगं स्मरणीयम्)

25) सेवा : We should take God as our master and serve him that way.

26) पूजा : We should always worship God and offer him, with devotion, whatevar little we have (पत्रं पुष्पं फलं तोयम् . . .)

27) अवनति : We should prostrate before God as a token of love and respect for him. In a way, we should surrender to him completely. सम्पूर्णशरणागतिः; तमेव शरणं गच्छ ।

28) सख्यम् : We should always take God as our friend, philosopher and guide,

29) दास्यम् : Our attitude towards God should be as दासोऽहं तव दासोऽहं ।

30) आत्मसमर्पणम : To offer God everything that belongs to us (आत्मीयसमर्पण) as well as ourselves too. (आत्म समर्पण)

This is, in short, Bhāgawata Dharma as propounded in four stanzas (चतुःश्लोकी) by Bhagawan Narayana and as explained in nut shell to Chaturmukha Brahma who explained the same to Narada. Maharshi Vyasa wrote Bhāgawata which he expanded to eighteen thousand stanzas on the basis of (चतुःश्लोकी भागवत) as suggested by Narada Then it reached the ears of people at large in India, through Shuka, Soota and Shaunaka etc. Vishnuteertha curtailed it to

three hundred and sixty seven stanzas and turned it into a Mini-Bhāgawata for the benefit of comman man The above mentioned are the main principles as given and explained in detail in Dharmopadesha prakaraṇa. There are other chapters, too, in this book about वैराग्य, महत्समागम, ब्रह्मोपदेश, भक्ति, नाम-प्रशंसा etc.

Yes, the principles are easy to understand, but very difficult to follow, especially in these days of hustle and bustle, when we have no time to stand and stare, and as such saints of modern age like Dnyanaadeva, Tukaram, Kabir, Purandardas, Gondawalekar Maharaj, Gurudeo Ranade and others have recommended us नामस्मरण as it does not require any specific time or place. The long and short of it is that Bhāgawata will be found useful to the people of all climes and of all times since it prefers चलप्रतिमापूजा to 'अचलप्रतिमापूजा' which is nothing but 'सर्वभूतहिते'रतः and hence its importance in our life.

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INDIA'S CULTURE

—**Shri Gopalrao G. Arole**

The basic tenet of India's culture is to convert the animal instincts of mankind into Divine Qualities or Daivi Sampad, as explained by The Bhagavad Gita in its 16th Chapter.

These Divine Attributes to be developed by humanity are outlined to have six main distinctions as under:—

ऐश्वर्यस्य समग्रस्य धर्मस्य यशस: श्रिय: ।
ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ।।

-श्रीविष्णुपुराण

Sant Jnaneshwara has clarified it as Six Divine Qualities of God :—

आइका यश, श्री औदार्य । ज्ञान, वैराग्य, ऐश्वर्य ।
हे साही गुणवर्य । वसती जेय । ज्ञा. 6/37
म्हणोनि तो भगवन्तु । जो नि:संगाचा सांगातु ।
तो म्हणे पार्थ दत्तचित्तु । होई आतां ।।

-ज्ञा. 6/38

It is equally important to avoid all the Non-Divine "Āsuri" attributes, as a precaution to enable the Divine attributes to develop, as a perfect human being or a Godly person.

All our Heroes or Perfect men and Divine Incarnations like Rama and Krishna possessed the above Six Divine Qualities. That is why Rama and Krishna are being

worshipped by Hindu Culture for the last 4000 years. This is Puranik Hinduism, which was revived and re-established by Samrat Samudra Gupta, who created a Golden Age in Indian History.

It was known as revival of Brahmanism in its true sense during the Gupta Age. Samudra Gupta is described as a devout Brahmanist, who rectified all the mistakes of Ashoka, by reinstating Sanskrit as a national language and replaced Ashok Chakra by Garuda, both on the coins and National Flag, as our Symbol. This was the emergence of a triumphant Brahmanism and the Guptas were the first Architects of the present day Hindu Society. This Puranik Hinduism had established the Path of Bhakti Cult which replaced Buddhism and spread Krishna's Bhāgavatism. The Gupta Age is the age of Vaishnavism and Shaivism par excellence

Ours is a spiritualized Civilization and Culture, based on Sanātana Dharma. Philosophy and Religion are the Soul of Indian Culture, inseperable from each other and interpenetrative. The Indian mind holds that the Rishi, the thinker, the Seer of Spiritual truth, is the best guide not only of the religious and moral, but also of the practical life. The Seer, the Rishi is the director of Society; to the Rishis he attributes the ideals and guiding intuitions of his Civilization. This is because the Indian believes that the ultimate truths are the truths of the Spirit, which are the most fundamental and most effective truths of our existence. Modern Europe seperated religion from life, from philosophy, from politics and social existence. Thus we reach the atheistic or agnostic cult of Secularism.

So we should renew or reorient our Culture to suit the eonditions of our modern progressive life. This is the urgent need since Independence in 1947 to revive the Soul of India which is Sanātana Dharma, to create Rama Rajya

as a Golden Age, which was established during Gupta Age for 150 years. This must have been the dream of Free India to reconstruct it after 1000 years of subjection to Foreign Rule. Only Netaji Subhas Chandra Bose entertained such a vision, as outlined by him in 1944 in his address to the Tokyo University. Secular Democracy or Communist ideals can never create a Rama Rajya or Golden Age again. Such an image of greatness does not repeat itself easily in the panorama of human history,

Samudra Gupta was deeply learned in Religions and Social order envisaged in the Law–Books or Dharma Shastras. This Social Order was characterised by the exercise of Four Varnas and the Four Ashramas. So the Golden Age was established in India on the basis of a firm Social Order, Economic prosperity, Artistic and Literary achievements that formed the basis of such Golden Age. A glimpse of the greatness of Samudra Gupta was reflected in Shivaji Maharaj. This mighty Maratha was a worshipper of Bhavani, who won glories not only For Maharashtra but the whole of India.

Handing over his Ochre – coloured Scarf (भगवा झेण्डा) to Shivaji, Ramdas said : "Let this be the Symbol thaf you are the Vice-Regent of the King of Kings." (देवाधिदेवाचा प्रतिनिधि). So Shivaji Maharaj was and is a living example of India's Spiritual Ideal :—

"To live for God and only for God is the highest aim of life, for an ideal King."

Such magnificent Heroes are the best products of the essence of Vedantism, which must be the basis of Directive Principle of our Constitution-Sanatana Dharma. So the greatest Scholar produced in the 19th Century, Thomos Carlyle, said : "They should strive for a Theocracy or a

Government of God. What after all it means is that Kings, Prime Ministers and all manner of great men should walk according to the Gospel of God and understand that this law is supreme over all others. Theocracy, the Government of God, is precisely the thing to be struggled for".

Such is the directive of Sanatana Dharma, which is the foundation of India's Raja Neeti or Political Science, to produce Rama Rajya or Dharma Rajya, as depicted in Ramayana and Mahabharata. Therefore, Plato conceived an Ideal State with the King as a Philosopher or a philosopher is made a king. Plato had conceived a fourfold Society for division of labour to create an Ideal State.

India produced Spiritual giants like Swami Vivekananda, Sri Aurobindo and great patriots like Lokmanya Tilak, Lala Lajpatrai, M M. Malviya, C. R. Das and Netaji Subhas Chandra Bose, who was a mystic within, a Rishi in the garb of a Statesman-Politician, with Divine Inspiration to work for India's liberation What India needs today is a team of such Supermen with Divine Qualities to rebuild India on a sound footing of her Priceless Heritage of Spirituality with material success and prudence. So we must revive India's past Culture based on God and Dhruva Neeti.

Unfortunately, the Congress Party was corrupted by power, since it accepted office in 8 Provinces in 1937-38, although its Election Manifesto in 1937 declared that it was to wreck the Constitution and not to work it. It was therefore prophesied by Subhash Bose in 1938 : "The Spoils of Office will dig the grave of Gandhism". This came to be true.

When the British decided to Quit Power in 1946, as a result of the II world war and world circumstances, the Congress was engrossed in having the dream of Political Sovereignty of India by accepting the Partition of India without any Referendum or mandate of the people and not

even the consent of the Mahatma. Lord Wavell was therefore shocked to see the apathy of the Congress Party to guard the interest of Free India and its future unity. Thus, I feel, the Congress was corrupted morally to disregard the future progress and security of India, even before they could grab the political Sovereignty of divided India. This is the real tragedy of India's Indepndencee.

India has therefore lost a golden opportunity to rebuild free India after 1000 years of Foreign domination and alien rules. The only aim and object of the Congress Party, as declared by Mr. Jinnah in the Central Assembly in November 1939 was: "To annihilate every internal opposition and establish only one Party Rule". This is precisely what they have done in the last 42 years by creating a Constitution to suit this ulterior motive and amended it 64 times so far. Unless we rectify these mistakes it is not possible to create a healthy Democracy in India. What we need is Swarajya based on Swadharma

The significance of Samudra Gupta lies precisely in his ability to bring two divergent currents together. In him the two traditions of Indian Culture converge. The Priestly hierarchy and the folk traditions lose their seperate identity and become one broad Cultural Stream. It is at this point of confluence that Indian Culture manifests its greatest creativity. For him the meaning and purpose of his life was so definite as to bring heaven within his certain grasp, not because he was a great king but a human being, living in the constant sight of his gods and performing acts of valour, charity, compassion and nobility. War and music, philosophy and Poetry, wealth and compassion no loger are seperated, but fuse to form an image of greatness that does not repeat easily in history.

In him there was the flowering of the Indian genius at once active, idealistic, determined and irresistible. He conquered many kings and bestowed his generosity on many. To his Dharma he was dedicated and in him the finest virtues of the Indian ethical tradition found an eloquent expression. His charity, compassion, liberality and sympathy described him as a veritable divinity walking this earth of ours. His place in the annals of ancient India is high and secure.

Samudra Gupta stands therefore, at the threshold of a new age, and what modern India needs today is such a Ruler, as a creator of a New Golden Age — a Divinized Superman.

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MEDITATION

—A Disciple

Gurudeo Ranade always held that God - realisation is the be-all and end-all of human life. The goal of life of some persons may be to become big industrialists and to earn huge amount of wealth. Some others may have their goal of life to enter the I. A S. or I. P. S. Some other may like to be distingusihed educationist. But all such goals are perishable, and persons reaching such goals do not generally find peace of mind and continuous undying happiness in their achievements. Man, pursuing God-realisation as the ideal of life, will soon find that he has a happy and contented life and that he will enjoy this life till his death.

For god-realisation, there is no other way except meditation on the name of God. In one of the sittings (Satsang) a question was Posed "Are the four popular Yogas viz : Jnanayoga-the Yoga of know ledge, Karmayoga-the yoga of action; Dhyana-yoga, the yoga of meditation; and Bhaktiyoga the yoga of devotion independent paths towards God-realisation? If so, how do they enable the aspirant to attain to divinity? Shri Gurudeo Ranade remarkd : "These yogas are not only not independent, but they are not at all paths directly leading to Divinity. Left to themselves, they will not get even an entrance into the sacred shrine of divinity. They can, at the most, reach its portals. The Yoga of Nāmasmaraṇa is the only path that can enable the Sādhaka to attain God-head. This path alone can take a Sādhaka into the inner sanctuary and grant him the vision and bliss of divinity.

नान्यः पन्था विद्यते अयनाय [1] "There is no other path for going there". All the saints of the world have followed the same Pathway and have bequeathed its knowledge to posterity.

The yogas of Knowledge, Action and Devotion are contributory to Nāmasmarana. They cleanse our hearts, fortify our faith, remove our intellectual doubts and facilitate our journey along the Pathway. That is all they can do. On account of temperamental differences the Sādhakas begin their Sādhanā by adopting one or the other of these yogas, that suits their nature best. But in the long run, they must necessarily take recourse to the primary Pathway of Nama-smarana. Otherwise they will not attain their ideal of God-realisation. Thus meditation on the divine name is the only Pathway to God. This is the Pathway advocated by saint like Jnaneshwara.[2]

For meditation, one should have a place which is free from noise and disturbance. The Bhagavadgita tells us[3] :—

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छितं नातिनीचं चैलाजिन कुशोत्तरम् । VI. 11
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युंज्याद्योगमात्मविशुद्धये ।। VI. 12

It may not be possible for a Sādhaka in the present times to get a deer skin or kusha grass. But the sense of the śloka can be followed while selecting a place for meditation. There is a passage of very peculiar interest in the second chapter of Śvetasvatara which gives the rudiments of the practice and philosophy of the Yoga doctrine as later formulated. It tells us that we should hold the trunk, the neck and the head in a straight line at the time of meditation. Secondly, we are advised to control our senses by means of our mind.

Thirdly, we are told to regulate our breath, implying that it should be made rhythmical. Fourthly, we are told that, the environment in which one should practise meditation, should be pure and free from sound and water pools, and that as far as possible, the meditation should be practised in the recesses of a cave".[4]

In the song Pāḍapūjeya mādi muktāde, by Mahalingarang, we are asked to sit in a steadfast pose, **Jadidu asana.** We must not change it every five minutes. Then we are told to dress our left heel against the Suṣumna at the lowest plexus (Cakra), which is located between the testicles and the anus. There are two ways, either to press the Left heel, while Jnaneshwara has spoken of the right heel and has called it Vajrāsana. It matters little whether you follow or not follow what these Yogins have said: because higher than Yoga is devotion; higher than anything else is Bhāva, you have it, none of these things are required but these are likely to help produce Bhāva; therefore they have to be studied and cared for. Then thirdly, we are asked to breathe deeply and raise our life-breath and to make it go more gently through the Suṣumnā, until it is resolved in Trikūṭa. Trikūṭa is what modern anatomists have called the central ventricle between the four different ventricles, the two lateral, one occipetal and one frontal. It is also called sometimes a four-stationed chamber: Śṛngāṭaka is the expression used for that spot. This Trikūṭa is merely a spot situated between these ventricles. The fourth ventricle has been recently discovered. After these Yogic performances which are only preliminary, we have to go to the effects of Yoga.[5]

Gurudeo Ranade gave more importance to concentration on the name of God than to the posture. We suggested that we may meditate on the Name imparted by a spiritual

Guru in any posture, which would help concentration. One should feel at ease and comfortable when he occupies the seat for meditation : स्थिरसुखासनम् as the great Patanjali says. If one sits for meditation for six hours every day the journey on the Pathway to God would be quicker. The time before dawn is helpful for concentration and deep devotion. No day however should be lost without meditation.

The actual means of meditation is the divine name which the spiritual teacher imparts to his disciple. It is described in the Upanishads as being the symbol "OM". OM is described as not merely the supreme means of meditation, but the goal to be reached by the meditation itself. The mystic symbol OM is the bow, the arrow is the soul and Brahman is the mark to be pierced. We should penetrate it with undisturbed attention, so that the arrow may become one with the mark.[6] The divine name, imparted by the 'sadguru' is surcharged with the divine powers of the 'Sadguru' and is effective and brings result if the Sādhaka continues his meditation day after day, with deep devotion.

It is however not so easy to meet a 'Sadguru' who has the powers and capacity to impart divine name to a Sādhaka. The question would therefore arise; what should a "Sādhaka" do in such a case ? Shri Jnaneshwar has stated in one place[7] that one need not wait for a "Sadguru" for initiation. One should himself start chanting the name of God and this modification would bring the desired result. Ma Anardamayi a great God-realised lady, also said that one would be definitely benefitted if he starts meditation on the name of God even without initiation by a 'Sadguru'.

The way towards God lies in the destruction of the three great vices-passion, anger and covetousness (Kāma,

Krodha and Lobha) They are highway robbers on the Pathway to God Where these three vices join hands, evil is destined to prosper there. It is only when these vices leave the mind of man that he is able to secure the company of the good and to walk on the path of liberation.[8] Shri Gurudeo Ranade held that there is close relation between morality and mysticism. He remarked : "Morality and Mysticism are very intimately related. In fact, they are interdependent. Morality leads to and supports Mysticism while mysticism brings about perfection in Morality. Just look at our vices. They are the products of our inordinate attachment to sense-pleasure and sense-objects. Morality aspires to free us from this attachment by teaching us to control our senses and mind. It, thus, induces and enabls us to cultivate the virtues gradually and leads us to the supreme virtue of God-devotion. But as the Gita tells us Sense objects turn away from him who does not enoy them with his senses,, but the relish for them persists. This relish also disappears only after he has the vision of the Supreme [9]

Thus unless we are morally pure we cannot make and progress in our spiritual life and realise God. Saint, Mahipati of Kakhandaki has said in one of his poems "Knowledge of Reality is the crest of Morality" In the Prashnopanishad, it is stated that Satyakama enquired of his teacher as to what happens to a man by his constant meditation, by means of symbol "OM" till his death. The teacher answered, "Just as a snake is relieved of its slough, similarly is the man who meditates on OM relieved of his sins and by the power of his chants lifted to the highest wordl where he beholds the Person who stands supreme above any living complex whatever.[10] Detachment, charity humility and patience are essential virtues for a traveller on the Pathway to God. When there is total self-renouncement, he becomes perfectly free.

Shri Gurudeo Ranade received initiation in the Nama-mantra from his Sadguru Shri Bhausaheb Manaraj in 1901, when he was schooling in Jamkhandi. Soon he started his spiritual sādhanā. He fell seriously ill in 1909. A friend was reading Bhagawadgita for him and Shri Ranade's attention was drawn to the verse मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि XVIII. 58. He decided to surrender completely to God and took to meditation seriously, He spent long hours in meditation and with his one-pointed devotion, he soon reached the goal of God-realisation by about 1918. May, more, he also received powers of initiating others in the Nama-mantra in 1920. During every serious illness his medicine was long hours of meditation, and the illness vanished. He never received medicine, though several eminent doctors were his disciples and were ready to give him the best medical aid that was available. The late Prof. K. D. Tangod has observed- "It is interesting to note that In the beginning he was controlling meditation; afterwards, his meditation began to control him. When the call came he would at once obey the call and sit in his room for meditation."[11] One or two instances of this may be given here. In 1947, the Allahabad University decided to confer upon him the D. Litt. degree. The Vice-Chancellor fixed the date and time and the degree was to be conferred at the hands of the Chancellor the Governor of U. P. On that day, the convocation hall was full and the Governor and the Vice-Chancellor arrived there. But Prof. Ranade was not there He had told his driver to be ready to reach the Convocation hall at 11 A.M. and his attendant was also asked to be ready to go to the Convocation hall. He had thus decided to attend the function Some time after 10—15 A M he suddenly sat for meditation and when he came out of it, he found that it was 11—30 A. M. He did not like to go late to the Convocation hall and the degree conferred upon him in his absence. ,Another instance is of

1951. He came to Belgaum to deliver a lecture on Kannada Mysticism in the Lingaraj College. On the next day of the lecture, he gave a lecture in the Rani Parvatidevi College and after that lecture was over, he told Shri Baburao Thakur and Shri Vasantrao Herwadkar that he would like to see the land gifted to him by the Rajasaheb of Sangli in 1950. They all then left the college premises. A few disciples also followed them. When he came to the spot, where the 'Paduka' are now placed in the sanctum sanctorum of Gurudeo Mandir, Belgaum, he suddenly sat down there for meditation. Persons accompanying him were awe-struck and stood watching without a whisper. After about 20 minutes or so, he got up and uttured जागा चांगली आहे. (This land is good). All of them then returned to the college premises.

Shri Gurudeo Ranade became a God-realised soul in a short time by his constant and intensive meditation. I had my personal experience as to how powerful a saint he was with wonderful spiritual powers. In 1953 I went to Nimbal to stay there for a few days for intensive meditation. Shri R. P. Sondur was already in Nimbal and I stayed with him. We were sitting for meditation from 3.30 A. M. to 6 A. M. every day. On one day, during this meditation, I had a wonderful vision. There was bright light and the vision followed and disappeared in a few minutes. Just when we came out of our meditation, at 6 A. M., Shri Gurudeo came to our room and made enquiries with us about our progress. He talked with us a few words and left for his house. We followed him. He stopped on the way, and suddenly he said to me, You now know where you are to reach by your meditation. Does your stay benefit you or not?" I immediately understood that the vision, which I had, was sent to me by Shri Gurudeo and I then understood what is God-realisation.

Mysticism, according to Shri. Gurudeo, implies a silent enjoyment of God and Shri Gurudeo Ranade was one of the greatest mystics of this century. Those who hava seen him living and moving in Nimbal felt that they were in the very presence of God. Arjuna asked Shri Krishna :

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥

Gita, II-54 (B)

A look at Shri Gurudeo Ranade would convince anybody that he was a स्थितप्रज्ञ. Gurudeo founded the Belgaum public trust "to work for the spiritual unity of mankind". In his presidential address at the Indian Philosophical Congress in 1937, he told the audience "A study of the Philosophy and Religion would contribute greatly to the bringing together of all creeds and faiths and races. Hindus and Muslims, Nazis and Jews, communists and Fascists could never be reconciled by any political or moral theories. It is only when all humanity comes to recognize the one Spiritual Principle which underlies all things, that we can bring about a harmony between different creeds, nations and races "[12] Unity of mankind would not be possible according to him except on the spiritual level. This unity on the spiritual level may be seen even to-day in the Warkari Sampradaya. Pilgrims from Gujrath, Karnataka, Maharashtra and Telgu and Tamil areas flock to Pandharpur for 'darshana' of Vithoba. Whosoever enters this Bhakti Sampradaya is hailed as Saint. All are 'Santas' who gather in Pandharpur under the banner of this "Warkari Sampradaya". All are equal and there is no high and low or rich and poor. All the mass of humanity is one and equal.

Meditation is a panacea for all disturbances physical as well as mental, material as well as spiritual. One

should therefore take up to meditation, chanting the name of God, every day. If it is done with deep devotion, it is bound to give fruit; it will destroy obstacles, doubt, sin and egoism and eventually, it will result in God-realisation.

Notes

Mainly based on the writings of Snri Gurudeo Dr. R. D. Ranade.

1 Śvetāśvatara Upanishad III-8

2 Silver Jubilee Souvenir Vol. I, p 230 published by the Academy of Comparative Philosophy and Religion; Belgaum.

3 Meaning : Having set in a clean place his firm seat, neither too-high nor too low, covered with sacred grass, a deerskin and a cloth one over the other;

There taking his place on the seat, making his mind one-pointed and controlling his thought and senses, he should practise Yoga for self-purification.

4 Constructive Survey of Upanishadic Philosophy Dr. R. D Ranade. p-137

5 Mysticism in Kannada Literature by R. D. Ranade, p. 100

6 Constructive Survey of Upanishadic Philosophy, p. 245

7) ऐसी कर्मसाम्यदशा । होय तेय वीरेशा ।
मग श्रीगुरु आपैसा । भेटेचि गा । XVII—966 Jnaneshwar
रात्री ची चोपाहरी वेंचलिया अवधारी ।
डोळया तमारी । मिळे जैसा ।

का येऊनि फळाचा घडु । पारुषवी केळीची वादु ।
गुरु भेटोनि करु पाडु । बृभुत्सु तैसा ।। XVIII. 968

8 Mysticism in Maharashtra : R. D. Ranade, p. 106–7

9 Silver Jubilee Souvenir Vol. I. p. 237

10 Constructive Survey of Upanishadic Philosophy, p. 245

11 Pathway to God : Vol. XVI No. 4 (July 1982) Editorial p. V

12 Philosophical and other Essays, R. D. Ranade, p. 120

13 Meaning : What O Keshava ! is the description of him who has steady wisdom who is merged in the Super–conscious state ? How does one of steady wisdom speek, how does he sit, how does he walk ?

BUT WHY A YOGIN ?

Biraja Kumar Tripathi

The benefits of science are now so abundant and reassuring that the following recommendation of the **Gita** seems obsolete :—

"Tasmāt Yogi Bhava Arjuna" (6. 46)

Besides, it sounds ludicrous when Krishna, the master states- man, is trying to persuade Arjuna, the invincible warrior, to be a yogin in the wake of Mahabharata war, a war noted for anger, hatred, jealously, and personal vendetta, all combined in to one. Nowhere in the history of the world, soldiers were ever known to have been persuaded such wise. This not only sounds surprising but farcical as well, because yoga does not come anywhere near the tactics of war. As a rule yoga and war can never go together, because being two altogether distinct disciplines, the paths they envisage are different and persons opting for them are also of opposing temperaments. While expediency is generally the method that is adopted in war, virtue is the basic principle that is said to operate in yogic discipline. While anger and hatred, death and destruction are the phenomena of war, love and affection, peace and tranquility are the corollaries of yogic life. As two human instruments, one meant for the supremacy of 'within' and the other for the supremacy of 'without', Yoga and war are poles apart differing not only in the means they adopt but also in the goals they cherish. Hence arises the question- By inducing Arjuna to be a yogin, how is Krishna going to make him fight the war more efficiently ? To be brief- Does yogic discipline help in war affairs ? What

exactly might be the intention of Krishna in making Arjuna a yogin ?

To bigin with, Krishna wants a yogic transformation in Arjuna because the yogin is considered superior to Tapasvin (ascetic), Jnānin (scholar) and also to Karmin (ritualist).

"The yogi is deemed superior to ascetics,
auperior to men of knowledge; he is
also superior to ritualists. Therefore,
be you a yogi, O Arjuna " (6 46)

But who exactly is a yogin and what are his merits ? The yogin is one who combines in himself all the virtues of the aforesaid three sādhakas save their limitations. Thus unlike a Tapasvin who retires to forest severing family and social bonds and lives there in his own world, the yogin never deserts his fellow men. Instead, he makes society his Karma Bhūmi and works ceaselessly in the greater interest of the society, The Tapasvin in the forest undertakes severe penance and mortification for achieving celestial power for himself. Through severe Tapasyā he even manages to secure for himself a passage to heaven, even though for a brief period. His Tapasyā is thus desire-oriented and so he is back again in the world of Karma after his merit runs out.

"Fools that they are, they torture
their bodily organs and Me, too, who
dwell in the body- know that they
are Āsurika in their resolve." (17.6)

The physical body is certainly not the all important thing in man. But then it certainly is the medium through which the Divine acts. So why should the body be subjected to torture and self-imposed suffering ? The practice of self-mortification is never desirable. On the other hand life is to be restored by all means and not allowed to perish. It should be lived for doing good to others and not sacrificed

for momentary and selfish gain. It should be dedicated for the service of the humanity as long as the last flicker of life persists in it.

Krishna, therefore, is in need of a yogin to implement his mission. Unlike the Tapasvin, the yogin lives in the society and for the society. He is ever conscious that by serving the society, he only serves the Lord. The Lord being his only concern, he does not aspire for heaven even. His Karma remains untainted and ultimately he enters the abode of Lord from where there is no coming back to the world of sorrow and suffering. He does no more experience the trauma of birth and death.

> " Having come to me, the great souls
> are no more subject to re-birth.....
> for they have reached the highest
> perfection ". (8.1)

Endowed with a cosmic vision and ever absorbed in the thoughts of the Lord, the yogin does not discriminate between himself and other, rich and poor, high and low. He sees himself in others and others in himself, he sees the same Divinity every where. One who is firmly established in yoga loses all feelings of separate identity. He becomes one with the sea of humanity and all man-made distinctions based on race, caste, colour etc. vanish from him. Diversity makes way for unity.

> " .....yogayuktātmā sarvatra
> samadarśanaḥ." (6.29)

Further more, ambition is good but not so is over-ambition. For, too much of everything is always bad, it brings misery to men. Men of moderate taste and tamperament, and of disciplined habits and manners generally live in peace. But men who in their anxiety over-do things invite suffering for themselves. So in every

walk of life whether in eating, walking or in sleeping, restraint in action has to be observed for the smooth functioning of body and mind, or else symptoms of disorder in the form of diseases will crop up. Tapasvin who takes to intense suffering severe penance and total starvation is vulnerable to this catastrophe, but not so is the yogin who leads a disciplined and regulated life.

" ... . Yogo bhavati duḥkhahā. " (6.17)

Nor is Krishna in need of a Pandit, a scholar (jñānin) who only quotes verses verbatim and chants mantras but knows not how to apply them in actual life. This is particularly true of Arjuna who while making a plea not to wage the war was talking like a scholar bereft of experience.

" .....prajñāvādāṁś ca
bhāṣase:" (2.11)

But theory alone will not do, it has to be backed by practice, if there is to be any fruition. A Dhanurdhara is necessary for Yogeśwara if there is to be "victory, welfare morality and prosperity." Both wisdom and power are necessary for achieving perfection in life. Each supplements the other Theory without practice is ineffective and so useless. Practice without theory is reckless and so dangerous. The yogin is a wonderful synthesis of wisdom and action. In him knowing and doing go side by side

" .....yogaḥ karmasu kauśalam " (2.50)

Wisdom is not only learning about truth but realization of truth also. Besides, receiving lessons from books and teacher, the sādhaka has to realize for himself that rhe self within him alone is real and whatever is not-self is unreal and evil. Endowed with ātma-vidyā he withdraws himself from all that is false, fleeting, and painful. It is jñāna,

therefore, which rescues man from false beliefs, blind notions, and prejudices inherent in the society. Wisdom saves man from numerous hazards of life.

> " Even if you be the most sinful of
> all sinners, yet shall you cross over
> all sins by the boat of knowledge. " (4.36)

Besides, it is by wisdom again that the yogin obtains freedom from Karma. One who is ever engrossed in the thought of the Lord and dedicates all his works to Him shall never be entangled by Karma. In freedom he does all his work. Amidst all works he remains untainted because he ceases to have any attachment for the fleeting sense-pleasures of the world.

> ' As the blazing fire reduces fuel to
> ashes, O Arjuna, so does the fire of
> knowledge reduce all Karma to ashes. " (4.37)

One who has realized the truth shall keep himself miles away from falsehood. With the dawn of knowledge proper, nescience will vanish for ever. The momentary sense-enjoyment is no more tempting to one who enjoys bliss eternal. Though physically present in the world, the mind of the yogin remains untouched and un-affected by the evils of the world.

> " na hi jñānena sadṛśaṁ pavitram
> iha vidyate " (4.37)

Last but not the least, the mind of the yogin which is firmly established in Lord knows no division or separation. As long as the sādhaka retains his separate identity and existence, he finds himself in the world of duality. But with the dawn of wisdom, all separation and barriers

between him and the Lord vanish and the sādhaka becomes one with Lord. "The knower of Brahman becomes Brahman". God-realization makes man Godly.

" ..... but the wise men, I deem
to be my very self..... — " (7.18)

Finally, in the context of the GITA a ritualist (Karmin) too will be of no use to Krishna. A ritualist is one who seeks to stream-line every moment of his life in accordance with the injunctions of the scriptures. The nagging pursuit of the scriptural rites makes his life rigid which by nature is very flexible. Besides, the rigidity of the scriptural rites has a tendency to block the spontaneous flow of man's feeling and emotion This makes him machine-like. Again, the ritualists often mistake the Vedic sacrifices for true Karma. The GITA, however, does not believe in animal sacrifice It rather believes in making man's entire life a sacrifice, a sacrifice for the good of the society as a whole. For the GITA, yajña is not chanting of mantras or burning of ghee but doing noble and meritorious deeds But the ritualist makes sacrifice for achieving material rewards for himself. His Karma, therefore, is result-oriented and that makes him earth bound.

" The undiscerning who rejoice in the
letter of the Veda, who contend that
there is nothing else, whose nature
is desire and who are intent on heaven,
proclaim these flowery words that
result in re-birth as the fruit of
actions and (lay down) various specia-
lized rites for the attainment of
enjoyment and power. " (2.42 & 43)

' These fools who believe that only
the performance of sacrificial
ritual (iṣṭāpūrta) is meritorious
and nothing else is meritorious,
come back to this mortal world, after
having enjoyed happiness in heaven."
(Muṇḍaka Up. 1, 2. 10)

But the yogin is a selfless and dedicated worker. Oblivious of selfish desire and interest, he works ceaselessly ever unmindful of the result. When work is performed in a spirit of detachment, the ego in man together with all selfish desire and interest dies out. As long as the urge for reward persists, there is no happiness, no peace. So the yogin abandoning the fruits of action lives in perpetual peace. It is Nishkāma Karma that converts a common man ridden with sorrow and suffering into a yogin enjoying bliss eternal. The yogin never renounces Karma but only its phala and that is the secret of happiness.

".... .... no one becomes a yogin
who has not renounced his selfish desire." (6. 2)

Self-denial is the technique of self-fulfilment. Genuine peace is born of self-oblivion. Unlike the common man who only seeks to get things for himself, the yogin seeks to offer everything. He delights in offering and not in receiving. Besides, in him there exists no sense of I, no feeling of agency. He acts only as ordained by Lord. Without entertaining any hope of reward the yogin moves along the path as shown by the Lord.

".... .... yathā icchasi tathā kuru" (18. 83)

Again—

"Therefore, without attachment, perform
always the work that has to be done, for
man attains to the highest by doing work
without attachment" (3. 19)

It is for all these reasons the yogin is considered superior to Jñānin, Tapasvin, and Karmin. Each of these sādhakas has this or that limitation and so fails to reach the pinnacle of spiritual life. But the yogin whose only concern is god-realization transcends all the limitations of these sādhakas.

"The yogin .... goes beyond
the fruits of meritorious deeds assigned
to the study of the Vedas, sacrifices,
austerities, and gifts and attains to
the supreme and primal status" (8. 28)

But that is not the end of it. For, besides being all these the yogin is a devotee too. The greater the yogin, the greater is his devotion to Lord. The yogin is a wonderful fusion of wisdom, action and love.

"And of all yogins, he who worships Me
with faith, his inmost self merged in
Me— him I hold to be the most devout" (6. 47)

It is this devotion to Lord which earns for the yogin a place which no sādhaka can aspire for. When the yogin approaches the Lord with total surrender and pin-pointed devotion, and seeks shelter in Him, the Lord comes out of His abode to take possession of him. Divine protection is impregnable, His devotee will never perish.

"Know for certain that My devotee perishes
never" (9-31).

Devotion is not to be mistaken for avoidance of Karma. It is a life of total surrender at the lotus-feet of the Lord, making over one's self to God and becoming one with Him from which there is no coming back again to the mortal world.

" .. .. but on reaching Me,
O son of Kunti, there is no re-birth." (8. 16)

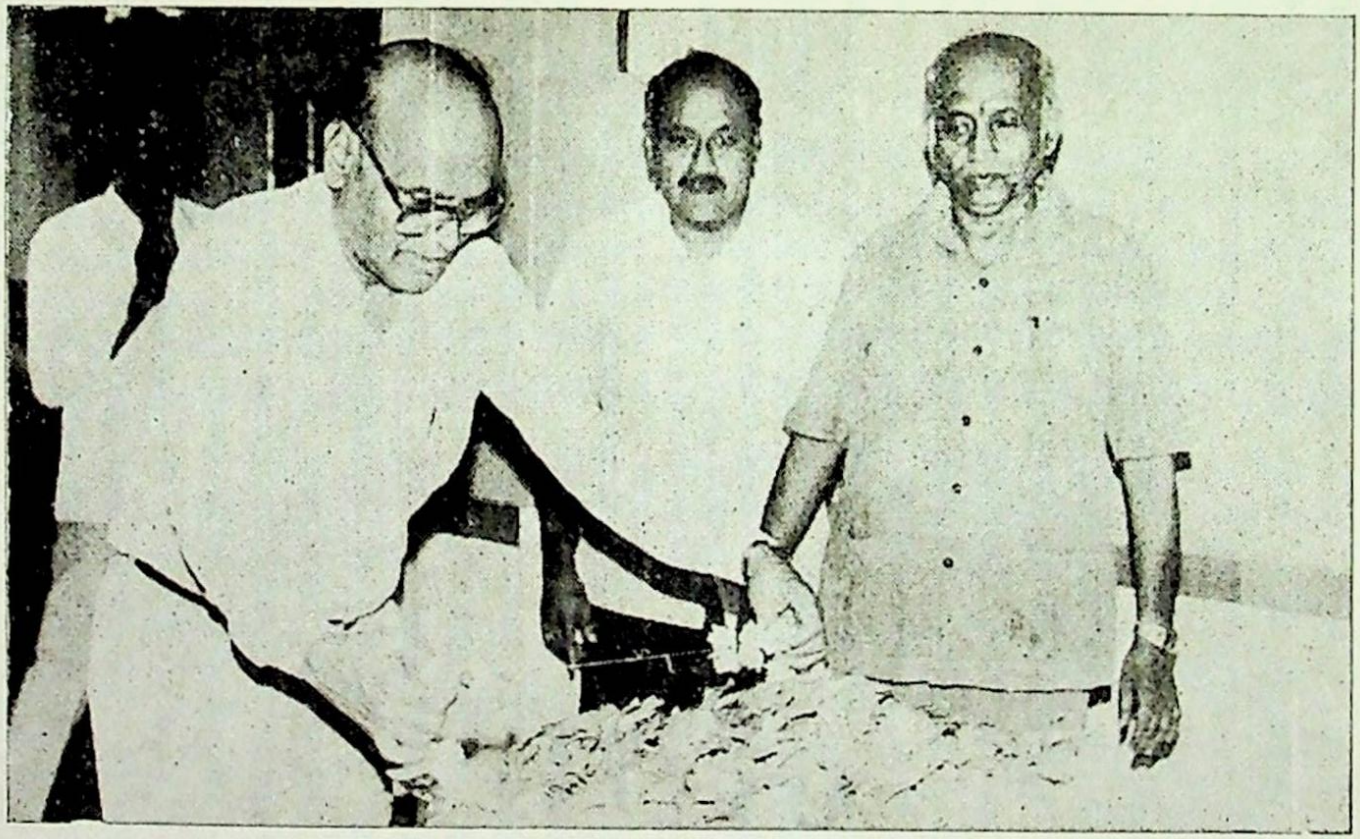
It is on account of all these Arjuna is asked to inculcate the virtues of the yogin in order to prepare himself for the Mahabharata war, and thereby fulfil Divine mission –

"For the protection of the good, for the
destruction of the wicked and for the
establishment of righteousness .. .. " (4. 7)

The Sun of Absolute Reality

How very wonderful that while the celestial Sun makes the phenomenal world rise into view, the Sun of Absolute Reality makes the phenomenal world hide its face altogether? He eats up the stars in the shape of both knowledge and ignorance, and brings on illumination to those who seek Self-knowledge. At the dawn of the spiritual light, the individual Souls, like birds, leave their nests on their spiritual pilgrimage.... The Sun of Absolute Reality throws out rays of discrimination which falling on the double concave mirror of consciousness, burn to ashes the forests of worldly life. When the rays of the Sun of Absolute Reality fall straight on the Soul, a mirage of occult powers is produced. When the Sun reaches the zenith of spiritual experience, the aspiring Soul feels its identity with the Sun, and its individuality hides itself underneath itself, like the shadow of a body at mid-day..... Who is there..... who has been able to visualise this Sun of Absolute Reality, who is beyond day and night, beyond good and bad, beyond all pairs of opposites, who is like an eternal lamp of light, which burns so miraculously that there is nothing for it to illuminate.

—Sri Gurudev Ranade



Shri. S. V. Katti. I. A. S., Revenue Commissioner and Secretary to Govt. of Karnatak garlanded Gurudeva's Pādukās, when he visited Gurudeva Mandir on 9—10—1989.

Installation of Gurudeva's Bust

A bronze bust of Gurudeva Ranade was installed in the Gurudeva Mandira, Hindwadi, Belgaum on 30th October 1989. It was unveiled by his Holiness Shri Siddheshwar Swamiji of Jnana Yogashram, Bijapur. Following is the welcome-speech made by Shri J. V. Parulekar, Chairman of the Trust:—

Revered Shri Siddheshwar Swamiji, and spiritual-minded brothers and sisters, we have assembled here for the installation ceremony of Gurudeva's bust. Shrimanta Rajesaheb of Sangli donated this land at Belgum to Shri Gurudeva Ranade in 1950. He founded the public trust 'Academy of Comparative Philosophy and Religion' and handed over the land to the trust in 1952. An application was sent to the collector to make it non-agriculture land in 1954. Accordingly it was done. Shri Gurudeva Ranade passed away at Nimbal on 6th June, 1957.

Gurudeva Ranade was the sole trustee. Hence after his expiry it was necessary to form a Board of Trustees, Therefore according to the advice of Shrimanta Rajesaheb of Sangli, Shri Kakasaheb Tulpule applied to the District Judge Belgaum. A Board of Trustees consisting of five persons was constituted by the District Judge. One of the trustees was a representative of Shrimanta Rajesaheb of Sangli. The remaining four were Shri Kakasaheb Tulpule of Sangti, Shri Babasaheb Sangoram of Athani, Shri Vitthalrao Jamkhandi of Dharwad and myself. The first meeting of the Board of Trustees was held on 26-12-1962 in the palace at Sangli and I was selected to be the Secretary and Treasurer.

First the land had to be levelled. Then plots were made for sale. It was decided to build Gurudeva Mandir here. The foundation stone was laid in April 1964 by Shri

B D. Jatti, who was then the finance minister of this state. Shrimanta Rajesaheb of Sangli presided over the function. After the completion of the building, the opening ceremony wes held at the hands of the President Dr. Radhakrishnan on 8-12-1965.

The aim of the Academy as laid down by Shri Gurudeva Ranade is 'To work for the spiritual unity of mankind, and consequent peace and good will upon earth, bringing together intellectual and spiritually-minded persons through i) Spiritual symposiums ii) study and research iii) lectures iv) meetings and conferences and v) religious and philosophical publications.'

Accordingly the work of the Academy started The journal 'Pathway to God' began to be published. Some books have come out. Occasionally lectures are delivered and seminars are held. The library contains about ten thousand books in Kannada, Marathi and English, which are used by the people Nāma Saptāha is conducted twice a year. Many Sādhakas participate in it.

Great Saints, scholars and judges have visited this Gurudeva Mandir. I shall name only a few of them :— Shri Paramacarya of Kanchi Kamakoti, Shri Kumaraswamiji of Dharwad, Shri Shankaracarya of Sankeshwara Pitha, Shri Mallikarjuna Swami of Bijapur, Swami Chinmayanandaji, Shri Ganapatrao Maharaj Kunnor, Shri Datta Bal of Kolhapur, Swami Vidyadhirajtirtha of Partagalimath, Justice Narāyan Pai and Chandrashekhar of Karnatak High Court, Justice Chandrachud of the Supreme Court, Shri Dharmavir and Shri Banerjee, Governor of Karnatak, Dr. Gerhard of Menz University, West Germany and Dr. A. S. Adke, Vice Chancellor of Karnatak University, Dharwad etc.

The bust of Shri. Gurudeva Ranade, which is being installed here to-day has been made by the famous sculptor

Shri. Ram V. Sutar of Delhi. Shri M. N. Deshpande, retired Director Generai, Archaelogical Survey of India, who is a disciple of Gurudeva Ranade and stays in Delhi saw and passed this bust. It was seen also by another great disciple Prof. B. R. Kulkarni. When both of them had come to Belgaum, it was decided to instal the bust to the Gurudeva Mandir. The unveiling of the bust is now to be done by Shri Siddheshwar Swamiji, who has kindly accepted our invitation and has obliged us.

His Holiness Vedantakesari Shri. Mallikarjun Swamiji of Bijapur visited this Gurudeva Mandir first in 1977. Shri Siddheshwar Swamiji accompanied him. Since then I am seeing Shri. Siddheshwar Swamiji and my reverence and devotion for him has been on the increase. He has always been a great spiritual Sādhaka. After the sad demise of Shri Mallikarjun Swamiji, his responsibility has been ably taken over by Shri Siddheshwar Swamiji.

I may recall here a recent incident. My friend Shri. Patkar came to my house. He is a pious man who has studied Bhagavadgita, Jnaneshwari and many other scriptures. He comes to Gurudeva mandir for Sādhanā and has gained some good experiences. He said to me, "Yesterday when I came out of the room of meditation, I saw Shri. Siddheshwar Swamiji going for the discourse. I bowed down to him. He looked at me. I saw a halo of lustre around his face. It assured me of the divinity in him. He is an embodiment of virtues". Shri. Patkar said further – "I am hard of hearing and do not understand Kannada. Still I shall attend his discourse to-day. Though I may not understand the discourse, I shall at least have the pleasure of seeing him."

We bring the idol of Ganapati for worship. The priest makes Prāṇa-pratiṣṭhā and applies ghee to the eyes of the

idol with a dūrvā. Then we consider that divinity has entered the idol. When a saint instals an idol, the divinity that is in him naturally permeates the idol. I am happy that a great saint has come here accepting our invitation to instal this bust.

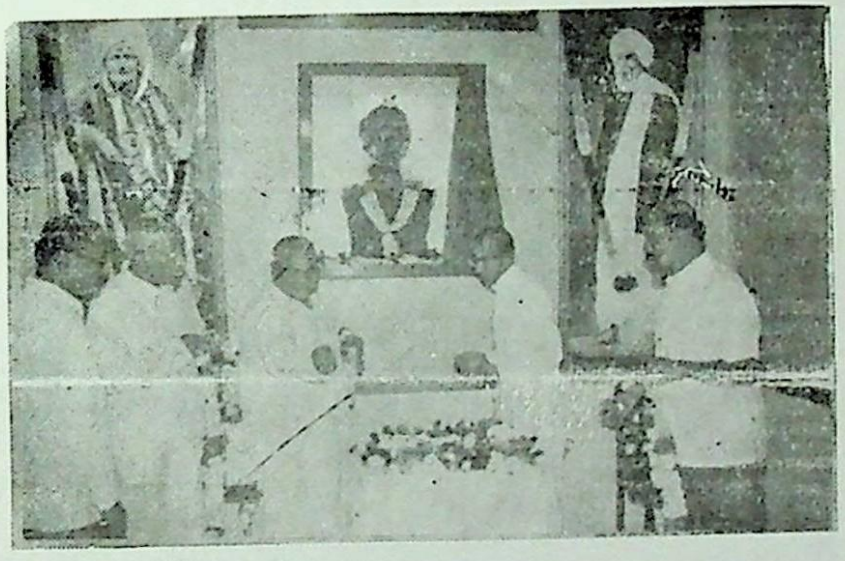
To-day is kārtika shuddha Pratipadā, an auspicious day. I learn that it happens to be the birth day of Shri. Siddheshwar Swamiji. Thus we are doubly blessed. My only prayer to Gurudeva and Swamiji is :—

सर्वेऽत्र सुखिनः सन्तु सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःखमाप्नुयात् ॥

Unveiling of Gurudeva's Bust by Siddheshwar Swamiji
On 30-10-1989

Gurudeva's Bust
Gurudeva Standing Photo

1) Shri K. R. Kulkarni, Trustee
2) H. H. Siddheshwar Swamiji
8) Shri Ashok Saraf, Trustee



1) Shri Bhausaheb Maharaj Photo
2) Gurudeva's Bust
3) Gurudeva's Standing Photo
1) Shri S. M. Kulkarni, Trustee
2) Shri. D. B. Parulekar, Trustee
3) Shri K. R. Kulkarni, Trustee
4) H. H. Siddheshwar Swamiji
5) Shri Ashok Saraf, Trustee

H. H. Siddheshwar Swamiji Addressing the audiance

1) Shri P. Poojya Dattawad Maharaj
2) H. H. Siddheshwar Swamiji
3) Shri. J. V. Parulekar, Chairman
4) Shri. Ashok Saraf, Trustee
5) Shri. D. B. Parulekar. Trustee

His Holiness Siddheshwar Swamiji lighting the lamps.

Shri Siddheshwar Swamiji's Speech

The speech delivered by Shri Siddheshwar Swamiji on the occasion of the installation ceremony of the bust of Shri Gurudeva Ranade is as follows :—

His Holiness Shri Gurudeva Ranade was a genius. He had made himself at home in the realms of both eastern and western philosophy for five decades. He had experienced the joy of comparative philosophical doctrines. He knew the ins and outs of various dogmas and philosophies. He had the power to assay the thoughts and ideologies propounded by different thinkers and discern them rightly. His knowledge was not confined merely to intellectual talk; on the other hand it was thoroughly assimilated in him. Once he was travelling from Allahabad to Jabalpur in a train. He went into trance. All of a sudden his bodily consciousness ceased. All around him a vision of light pervaded. The world around him got dissolved into that light. It was an experience of spacelessness of space. It was a self-awareness sans pride, sans vanity, sans ego. A divine vision that is beyond the imagination of the common people had been granted to him. It was the fulfilment of life. He said "The light of Lord is constantly shining in the lotus of my heart. Behold ! This it is; here it is ! It is Divine everywhere filling the universe." His words are unforgettable

Although he had achieved Divine vision, he never thought of it as a fulfilment of his ceaseless Sādhanā. Egoism could never linger near him. To put it in his own words, " I did nothing to get this blessed state. All this is the loving grace of my spiritual master, who is the ocean of kindness. I really did nothing. I just trusted in my

spiritual master. For me, trusting is more than enough to have the Divine vision !" What humility and what a devotion to his master ! All through his life he bathed himself in it. That is why no materialistic pollutent nor the screen of illusion could find place in his heart. Even when all the world sang in his praise, his mind was unmoved and he maintained that rare quality of equanimity.

As a result of life-long Sādhanā, several supernatural powers came seeking him. They spread before him their tantalising forms. But Gurudeva was not to be ensnared. His mind never strayed from the chosen path, into the ego of supernatural achievements. About these powers he said, " I did deep Sādhanā. I reached a stage where I was able to see the past and future of men sitting in front of me. I grew restless and requested the master that I did not want any of these powers ! Master, I want nothing but an intense devotion to you, to God." His soul was yearning for devotion. To what avail the world's riches before the riches of Bhakti ? Wnere there is devotion, there is final liberation; where there is devotion, there dwells God !

He was one never to give heed to the outward pomp and glory. One day while walking along a road he saw a magnificent mansion It was remarkably beautiful and drew the attention of the onlookess without exception. Watching it he uttered these prophetic words, "Of course, this mansion is remarkably beautiful But this beauty has meaning only if the indwellers take to Sādhanā. " It is not from bricks and stones, earth and mortar that a house gets its beauty. It comes from spiritual Sādhanā, One does not become great by one's academic degrees and office of power, not even from clever intellectual speech. It is only by recitation of God's name, only by walking along the path of meditation (Dhyāna). "I do not love

any one for wordly reasons, I love those who serve God." These words of him reflect the principle of his life.

Indeed it is our good fortune that we have this opportunity to remember such a God-realised soul. His beautiful bust adorns the Mandir. His idol is not there merely to worship. It is there to remind us of him and other saintly souls like him. It is there to make us reflect and contemlate over his teachings and ideologies. To this Mandir all kinds of Sādhakas are welcome. It is completely dedicated to spiritual pursuit. This is a retreat for the spiritual seekers. Come, spare some time from your materialistic life-pursuits. Come to this place, wnich is charged with divinity. Ponder deeply over Gurudeva and the Divine. Life will become meaningful and worthy of fulfilment.

This Academy of Comparative Philosophy and Religion has taken shape and grown to this present form according to the benign will of Gurudeva. Shri. J. V. Parulekar and the dedicated trustees of this Academy have seen to its planning, nurture and the growth all these years. Shri. J. V. Parulekar is now 88; even in ihese mellow years he dedicates all his time only to the further progress of this Academy. His ceaseless endeavour backed by pure and selfless heart, has contributed to a great extent to the spiritual resergence of people on a wide scale. I sincerely pray to God : May this institution continue to march onward on the path of spiritual Sādhanā, as it has always traversed. May it prosper and serve many more people in future. May God the Almighty bless all of you.

Good wishes to you all.

The Academy of comparative philosophy and Religion, Belgaum

Quarterly Report

Poojya Shri Siddheshwar Swamiji arrieved in Belgaum on 11-10 1989 and stayed in Gurudeo Mandir till 15-11 1989. He delivered Pravachanas on Mundaka Upanishad for a month from 13-10-1989. The Pravachans were instructive, enlightening and appealing. The hall was always full and sometimes the audience had to stand in the varandah of Gurudeo Mandir to listen the Pravachans.

The Bust of Shri Gurudeva Ranade, presented to the "Academy" by Shri Ram V. Sutar, well-known sculptor, New Delhi, was installed in Gurudeva Mandir on 30-10-1989 by Poojya Shri Siddheshwar Swamiji. The installation cersmony went off quite well and was attended by a large number of Sadhakas and disciples.

The Vaikunthachaturdashi Nama-Saptah was held in Gurudeva Mandir from 7/8th November till 12—11—1989, This year also, a large number of Sadhakas attended this Saptah.

Shri B. V. Katti, I. A. S. Revenue Commissioner and Secretary to the Govt. of Karnataka visited Gurudeva Mandir on 9-10-1989 and had a discussion with the local trustees regarding the working of the trust. He was happy to find that good work was being done by the "Academy."

Donations were received as follows :

1)	Shri C. G. Herekar, Shahapur, Belgaum	Rs.	1001-00
2)	X	Rs.	50-00
3)	Shri R. G. Ranade, Sion, Bombay	Rs.	501-00
4)	ShriG. M. Deshpande, Athani	Rs.	101-00

We are grateful to these persons for their generous help to this public trust.

Shri S. M. Kulkarni, trustee, has been appointed Vice-Chairman of the Board of trustees. The resignation of Shri J. V. Parulekar of the post of Chairman was accepted in a resolution on 10-12-1989 and Shri N. S. Metrani was elected as Chairman for one year. The Board of trustees has been re-constituted with immediate effect from 10-12-1989 as under :—

1)	Shri N. S. Metrani	....	Trustee & Chairman
2	Shri S. M. Kulkarni	....	-do- Vice-Chairman
3)	Shri J. V. Parulekar	....	Trustee
4)	Shri A, G. Saraf	....	Trustee & Treasurer
5)	Shri G. G. Devandixit	....	Trustee
6)	Shri Y. P. Pandit	....	-do-
7)	Shri K R. Kulkarni	....	-do- (elected by donors)

The donor's qualification has been fixed as payment of Rs. 1000/— or more to the Academy with effect from 10-12-1989.

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